

M1598
Monday, June 2, 1969
Santa Fe
Group trip meeting

Mr. Nyland: I hope, in the back there, that you can hear me? I can see alone, so I don't know.
Huh? All right?

So Tom, where are you. Where is Tom?

Tom Harris: I'm right here.

Mr Nyland: Huh?

Tom: Right here.

Mr. Nyland: I'd like to see you, Tom. [Shuffle chairs] Thank you, Len. Because this is a Santa Fe meeting; and again when we come with a large group of people, Santa Fe gets a little bit snowed under. And it is not really right... But, I cannot help it; it has advantages—of course we know that—but the disadvantage is, perhaps Santa Fe doesn't get enough. So again like I tried last time that we were here, I would like to know what kind of a thing you imagine. What will happen to Santa Fe when you look at all the different members who are here—one or two who have left, Tom and Julie being away for a couple of months, Fred Eng coming back again and Jean, Peter leaving, the situation with Roman—the different things that come up for yourself as a Group. And you have to start to understand what is needed for the maintenance of a Group, even if it is made up of heterogeneous members and even if you have difficulties—which you, again, will have more and more. Because it will not be straightened out so easily. When you have differences of opinion and you have discussions with each other, you will have disagreements. There is not enough as yet established of a uniform way of a Nucleus who stands together. I think you are still liable to have all kind of discussions in the presence of new people, with a little disagreement and not enough coherence.

What will it be for you. Because after all, that is what we have to talk about: To what

extent can even a meeting like this help you to establish a certain level for yourself. The level of course it cannot be an intellectual one, because in one hour you don't add very much to your intellectual knowledge. And as far as answering questions are concerned, it is also the same kind of a thing: You hear a question and ... you ask a question you hear an answer, it is related to the question and it may sometimes be related in perspective to something else.

What will count, of course, among all of you in Santa Fe is a relationship on an emotional basis. How much do you really care; in the first place for each other, and in the second place how much do you care in relation to Work on yourself. You can turn it around. You can say that it depends on how much you care for Work, but that does not imply that you will care for someone else. If you put it on the basis that you start to care for someone else, then Work on yourself will, even, follow; because there is no other reason to care for each other, than only for the sake of Work. So if the caring starts that you consider each one of the members of the Group, and having started ... and as I've said before, there is a certain momentum that will carry; it will carry for a little while and then certain things will happen and you have to have some kind of a steering force somewhere, and the different members of the Group have to make up their mind, how do they want to continue with a Group of this kind. Because it is not easy for you to decide it, and there has to be a certain change in an attitude of wishing to cooperate and wishing to establish something that is much more fundamental than at the present time you have been able to produce.

Tom and Julie have had a very hard time because of the influx of a variety of different kind of interferences—different kind of personalities, different ways of how they wished to behave—and it is not right. You have had an influx of some people from different sections ... Boston and New York, and also that took some time even to try to adapt themselves to conditions as they were. And together you still have ... you have to consider a state of flux. Because there are also personal idiosyncrasies that remain, and you don't want to give them up because they belong to your personality ... and in many times you believe that that personality is really in need of them; and you don't want to give up too much of your selfishness and you believe sometimes that that what you consider a little bit love for yourself is legitimate, and you don't understand as yet well enough what is the aim of Man with any kind of a gathering where they want to talk about the possibilities of developing his inner life.

What counts in a person is the realization that he is a Man on Earth; and that of course he is

subject to all kind of influences and that the influences are not always taken in the same way by everybody ... and that we keep our idiosyncrasies for a very long time and there is no particular reason why you should give them up, than only that it has to have a common aim in which such idiosyncrasies do not always belong. But what is needed for that, is that really a love for that what is an aim of trying to become Conscious. Or to say it a little differently, it has to be based on a realization of human beings on Earth who are without any question subject to death; and it is a question that for each one of us will have to come up and have to be considered: When will you die, and if you *do* die how do you die, and what do you expect *when* you die, and what do you expect in this life that now, as life, is given to you in order to prepare yourself for the possibility of a continuation of such life.

This is important to see. In the first place, because it's not just this life. If you are interested in what you want to do here, of course you can try all you can; and maybe you have to get a job, maybe you have a difficulty in meeting certain conditions financially or otherwise and maybe psychologically you feel that you are not able, or equipped, or that you have your own troubles home or whatever it is that refers to your ordinary life here; and of course they have to be settled—there's no doubt about it—but that is not primarily what we are getting together for. It has to do with a human being and living on Earth; and in responsibility *as* a human being and a relation to that what he can call his Soul, if he only could develop his Soul and if he actually could live like a religious Man would have to live; that he could live in the face of God and that God would not punish him ... or at least that he would ask forgiveness at times, or perhaps at times will pray for it so that he can have guidance. And that is really the most important part of any kind of a Group, and it is on *that* kind of a basis that you must meet and for *that* reason you have to love each other.

Because if there is a common aim of that kind and you see for yourself how difficult it is to maintain, even, a balance; and that at times you go up and at times you go down and this you realize in your own experience to be the case, that then of course you become a little bit more tolerant about other people who have the same kind of a trouble, and then perhaps on that kind of a basis you can understand something that goes on in someone else's life. And perhaps even to the extent that they are willing to talk about it or be open ... to that extent they wish to share something with you and whatever it is that you can, then, be for them or what you expect them to be for you, it doesn't matter so much as long as there is that kind of a willingness of wanting to

share with each other something that is important in your life.

And, the importance of that what you pursue depends entirely on how you consider yourself to be. If you are obnoxious and cantankerous, if you are angry, if you are lazy, if you are constantly filled with all kind of conceit you are not really doing anything about this kind of Work. You *know* you have to go against the grain. You *know* you have to learn how to Work. You must *know* that it is not so easy to Work. You must know that the conditions are not always conducive. You know damn well that the Sun goes up and it goes down. You know that there are periods in your life of absolute dark, and that you hope for the dawn ... and that the Sun will come and that you sit at times and hope, then, that that what is the Zilnotrago in your life will gradually disappear. And perhaps it does, but what will you do in the meantime. Try to talk about ships? Is that what you are engaged in? How much time, again and again you have to ask yourself, are you willing to spare for these kind of sometimes nonsensical ideas, but something that has a value in you when you realize what is needed in your life; and if you still feel a little smug about it, or that you hope that never mind, *laissez faire*, it will come pretty soon to another kind of a conclusion if you just sit quietly and remain kind and nice.

This is the second thing that you have to realize: That you may have an aim for the wish to develop something in you which then can take over when you die and perhaps can make your life eternal for you; and there is a resolution that is necessary to understand what is this life in you, and that that is the precious thing that has been given. Or at least you find yourself with it even if you don't want to acknowledge any reception or any receipt from God giving you some life in that form because maybe you hate even your parents; it doesn't make any difference, you are constantly breathing and you take care of your life in some way or other, and you have to do something with it that is much more worthwhile than just a bare existence or a maintenance of it.

These are the problems we have to face—that what you are, that what is your life—and the other is what is needed ... what is needed for that kind of Objectivity. When we say 'freedom,' what is needed: Just to sit and hope for the best? Or just to see the best thing you can use ... or perhaps that what is thinking in a better way so that there is a little bit more purity, or that what you believe that every once in a while in your feeling that you can deepen it and make it a little bit more, let's say, lasting or something perhaps that you try not to forget. What guarantee is there for you that there is something that is being built by yourself; and if you want to continue and spend your life in prayer and separate yourself off from the rest of the world and become a

hermit and all the rest that goes with it it's very good for yourself to become a mystic, but some day come back to Earth and tell us about it.

Because it is not fair if you find something just for yourself. It's very necessary in a Group to understand the meaning of a Group. It's necessary to understand the reason why Mankind happened to be in conglomerations of people, why not everybody was born on a little island all by himself and had to find his life perhaps by eating coconuts. They are together; there are cities; there are relationships between people; there are villages growing up; there is industrial development; there is an adaptation to ordinary life as it is now industrially, scientifically—whichever way it is, there is an education problem of children. What will you give them. What will they get at college or at high school. To what particular kind of current are they exposed, and how can they take it ... and how can they, when they enter into the so-called 'society,' face society with idealism, and how can they face it when they don't have anything to stand on than just a couple of words and perhaps a few quotations from Plato. What good will it do for them. And this is the problem that all of us have. Because we're all, in that sense, completely immature. As far as Consciousness is concerned, it's just the beginning ... to dawn a little bit of what is needed, and that requires attention. It does require sincerity, seriousness, honesty with yourself. It requires an emotional state. It requires a wish to give. It requires for yourself the wish to share. Whatever it is, we're all in that kind of a boat—and who is going to row, and where do we row to, and what have we got as equipment, and what are the oars we row with.

These are the problems that come and that will be—and have to be—discussed in a meeting; and not just a little bit nonsense and a little bit gossip and a little bit expansion of the affairs of ordinary life which are so difficult, and all the rest of it. Forget about it for a little while. You have enough when you come home. You will find enough when you have to go to work. You have enough when you sit in the car. You have enough when you have to answer the telephone. Come to yourself, *there* is what a meeting is for. You come, you talk a little, you bring whatever it is that you have of your inner life.

Because without your inner life, you won't be able to live. You know that you have to make your life worthwhile. The surface is not worthwhile enough for those who are serious. When you want to develop something and you have to go a little bit below the surface, you know how difficult it is and you know sometimes how marvelous it is to be there, but the difficulty is that you have to go back. You may be affected by certain things in life and you may experience

just something beautiful and marvelous and you may have, you might even say a ‘good time’; and then the day starts early in the morning, then how do you start it and where are you when you get up, and what are your first thoughts, and what is it that starts to bother you almost immediately, and what kind of conditioning are you under. And when you see people and then immediately there is something that you recollect and then it was not so favorable; and there go your thoughts and in a very short while there go your manifestations belonging to your thoughts, and your thoughts are not stopped because you have no way of stopping them and there is nothing in you that can prevent it, and you continue in an unconscious, mechanical way and you are bound and you are not a free Man.

And that is the picture as you start early in the morning. Maybe you read. Maybe you sit. Maybe you meditate. Maybe you come to yourself. Maybe you do an exercise. Maybe you Drain; but maybe not even regularly, you just do it a little bit here and there kind of flippantly, not enough ... not enough! And this is what I’m trying to tell you: Not enough Work. Not enough feeling. Not enough wish. Not enough realization of what you really are.

When Gurdjieff calls us ‘slugs,’ he means that in exactly that same terminology. Not any better, and not any worse. It crawls—surely, so does a worm. And a worm is still useful when it eats earth and then the earth becomes organic, what do we do. Are we even like worms? Is there anything that we digest that can come out as a value a little higher because of something that is converted in one into an ability ... or by the ability of oneself into something that has higher value; so that then you can give that maybe, or you can live with it and create around you an atmosphere for yourself, and ultimately if it is lasting enough it may have effects on someone else.

What is it that you do; and when you do it, what for. And then when it is taken in and you feed yourself; not with ordinary solid food—although it may be a little bit too much every once in a while or maybe even not enough—and to keep on breathing and you hope to breathe in an air that is sufficiently healthy and fortunately Santa Fe is not so bad for that, but then what are the impressions. The impressions that reach you through your sense organs—five of them—what do you do with that kind of an energy. Leave alone for a moment the touch, because that perhaps you can control. Leave alone the smell because maybe it is fresh air you have, but what you see and what you hear... The taste you can regulate more or less by the kind of food you can take ... you can eat. The taste you will have in the presence of other people, you can also

regulate more or less; because you don't have to associate with those—in the beginning, at least, you don't—with those who are your enemies, you can get out of their way. Thank God there are enough people—perhaps in the Group a little bit less and then you have a little trouble, you don't like some people—that is, they don't taste right for you.

But leave those two things or three things alone, what is left is what you read, what you see; what you're in contact with in daily life, what really in your daily life, in your mechanical behavior derives your ... or directs you, gives you a certain way how to walk and where, and to do what, and to meet who, and to attend to such-and-such a thing in your life sometimes professionally, sometimes in your private life. And what do you hear: What other people tell you; perhaps radio, TV, telephone conversations unending, prattle, nonsense; a lot of junk—you know it—what do you do with it. How do you try to close your ears to the things you don't want, how do you try to close your eyes temporarily for that what you know is rotten for you.

The thoughts that are produced many times by at least fifty percent of the impressions you receive, is not worthwhile at all. It is not even worthwhile for ordinary life. And, you allow it; because in your thought you keep on with yourself to be exactly what you want to be; because it is so lovely to remain that way and you don't want to disturb it, and the least little disturbance in your life you take simply as something that is obnoxious because you don't want it and you don't know how to extract value from it. And I agree with you—of course it is difficult and of course you suffer, and perhaps suffering is quite right—but the suffering ought to be measured out in accordance with *your* idea of what is right for you and what isn't, and you will certainly make sure that you will have the least amount of suffering and the greatest amount of love for yourself.

Who can see what he is, using that seeing for a different kind of a purpose. Who can hear what he is, and using that hearing for listening to his Conscience; or perhaps even to the voice of God or something that is within one as a result of life and that what may be, even, your Magnetic Center which cries, cries really to be let free, to be out of the prison in which *you* keep it—and you *want* to keep it ... because your professional and your ordinary, personal life require you to be in a certain way and other people want you that way, and it's the easiest because there is the least amount of friction.

Your private life, where is it. What is the relation to your inner, private life. How much time do you spend. What do you want, really. What is the energy that flows there in your daily occupation. How much is, really, needed for that what you have to do. How much laziness is

there still, how much discouragement and then resulting in not having a wish. How much conditioning and then resulting in a rationalization about how impossible it is for you to Work. And it is this about your inner life: That it is necessary to share with others who do have perhaps at times a little bit more an emotion, and then you can profit by that state. How does the emotion express itself. Not necessarily loving each other, and not wishing always to share. The emotional state is apparent in a Man who has a Being, when that Being expresses itself in a certain direction and in an emotional state; particularly when it has to do with the wish for development it first becomes an effect that one is affected by that what takes place in the outside world; that one has an eye for that; that one hears the cries of those who are suffering in a certain way; not knowing where they have to go, that one hears and sees those people who are unfortunate, in your own eyes unfortunate ... and unfortunate because they happen to live in certain conditions, and that for you perhaps you have a great deal that is still luxurious or that is given to you and sometimes not knowing where it came from ... and perhaps even if your Conscience says that perhaps you are not entitled to it as yet.

We go on a trip like this and here we are, all of a sudden again, in Santa Fe on our way after all the little things and the sometimes a little big ... and difficulties that have of course taken place, and all of that ... a little bit in financial straits, maybe. But we manage and we get along more or less, and of course we have even the audacity to hope that some of us will come back again to New York and then can carry on our lives in the same old way ... and perhaps a little newer, perhaps a little different, perhaps because we have experienced something and maybe we actually have seen ourselves a little bit more as we really are. Of course, *that* I hope. It's for that reason that we make these kind of attempts; not as easy as they may seem sometimes, but quite definitely of use if one can take them in the way they were meant. And it is that realization of living in this life and having all kind of experiences for oneself—again I say personally, or in a professional way—that that what is then extracted from it becomes some form of wishing to develop one's relationship towards one's God.

And this of course I call the 'private' relationship, but it is really how to conduct my life. On what kind of a basis... What do I feel is a measure for me. What can I really compare it with. What is there within me that is reliable; that I know I can count on, like I want to count on a friend ... and a friend who is there at any one time when I am in need, and I call to him and of course he drops everything because he's my friend. He will help me because I can count on that

kind of help when I need it, it doesn't mean he has to be around all the time. I talk about that kind of friendship for oneself. I don't really talk about that what is a relationship; although relationships can help to develop a Man and that sometimes the relationship between man and woman in particular is able to trigger off that what could become for oneself the result of something taking place within oneself, and that then one is able to go alone for a long time—*provided* there is, then, the real wish for that kind of development.

The first step on that particular road is always an aspiration ... and always a wish to get away from what one is, and not being satisfied in which one happens to live. The knowledge, of course, of that what may be meted out to one in daily life and perhaps has to be responded to because it was for some reason or other given ... and difficult as it may be, one has to get through with it as soon as one can. And one can receive from it an Aspirational quality when it is turned within, and that then within oneself something starts to grow which becomes a friend ... and in which one has sometimes an opportunity to talk to one's friend as if the friend is living one's inner life, and you talk to it by means of whatever is in your heart and the answer is given by that what becomes the Conscience of your friend of your inner life giving you an answer of a certain kind. And sometimes questioning it because you may not understand really what is meant, but there is something that Aspires to the possibility of further growth and the utilization of what you have and what you have to work with; whatever that material may be and whatever it is that you have the experience, that that kind of an experience will give you a certain opportunity if you can see it in the right way.

That it is difficult, why wouldn't it be difficult. Do you think that life is easy, that it is made easy for a Man on Earth? Do you think that Mother Earth does not suffer? Do you think that the place where that happens to be—this what we call 'Nature'—that that Nature being also in a state of flux, that it is easy for Mother Nature to live even now, or even to have lived? All you have to do is to go to the mountains and to see what has taken place there at certain places wherever it may be; whatever it is as canyons, whatever the splitting rock, whatever it has been as arroyos, what may have been as floods, of heat, of sunshine, of heat that continues—Death Valley, desert wherever it is, little bits of flowers sometimes in profusion sometimes tropical, sometimes full of live animals which devour you, sometimes at the North Pole or the South Pole completely isolated from that what is heat even and in six months of the year in dark—don't you think that Mother Nature knows what it is to suffer, and don't ... you think that a person living on

Earth could get away with a wish of not having to suffer?

Why should a Man *not* suffer. Why should he even ask God to take it away when God is a just God and when all suffering that has been, that has to be lived on Earth has to be lived. Because, that is the law. That's a law belonging to Nature. That's a law belonging to Mankind, and why should you ask to be alleviated ... to have it alleviated from them, to be relieved. So that someone else has to live it for you? Because that is the law—the totality of all suffering, the totality of all manifestations of Mankind have to take place, and are taking place, at any one moment of one's time ... or of the time in a moment and the eternity of Organic Kingdom—so if I ask God to let it pass by and to hope that it need not be taken by me, I carry that burden for a little while and then it goes over to someone else and *he* has to take it, and what will I do with that kind of a Conscience knowing that I have shirked away from that what was really required.

This is where the justness comes in. Because if I take it and I know that it has to become a mechanical property of mine—that even in a habitual way and unconsciously that I must suffer, that I must live in all the opportunities given to me and that I as a Man live in a framework that belongs to me and whatever it is that we call a 'karma' for a Man—that that will set his framework and his laws and he has to live within it. And that one hopes, of course, that it can be understood and that one can make room for it and that another person will say "Can I help," and that even if they cannot say that, that they will respect your particular state.

This is the requirement of a Group: To try to share that for the sake of Work, for the sake of maintaining that what is really important for each person's life. But when the importance sometimes in the life of one is more important and more apparent, that then someone else having a sensitivity which perhaps at times is quite unusual to him but that he wishes to become more sensitive so that in that he can also enlarge his particular world by allowing someone to come in and, for a little while to share that what is worthwhile for both, that then maybe there is an opportunity for all.

These are the problems that one faces when you start with Work and when you want to deepen your emotion and when you are in search for the conduct of your life. But, it is not all. Because the Aspirational quality will only give you a certain foundation within yourself, a certain something on which you can stand and to which you can return ... and where you can call from and to you which you can call, and where you will know it is within you and that it will help you; and for that you can have a certain belief that it always will be there that at least you

hope and ... it is always there, as long as you have Aspiration, *how* to convert it into a reality.

Because so far it is not real enough that it can count on at any one time, and so far it is not real enough. Because it is only deep down in your inner life, and it is not as yet tested in possible results of your outer existence. This becomes a different quality when it is converted within oneself, and then we call it an 'Inspiration.' An Inspiration has much more strength. An Inspiration doesn't mind what the outside surface is. It doesn't matter anymore what the manifestations are. It does not matter how long it takes. It doesn't matter if the manifestations come inside or if that what is Inspiration comes to the outside. That what is really ... is the creation for one, because of an Inspirational quality, of something that one has to believe in and which is there to be created for the purpose, you might say, of 'satisfying' one's Magnetic Center; to be able to tell Magnetic Center "Just wait and ... wait because I know, I know the problem—I know what it is to be bound, I know I'm fighting for it, I will grow, I know I have to have hope, I know that there is that possibility and I will want to—and I assure you, don't go away from me as yet, stay within me so that ultimately I will be able to tell you the truth."

That is the Inspiration that one has, and the Inspiration is followed by the wish to create 'I'. Because, that is where the 'I' should come from. It has to come from the deepest depths of oneself. It has to come from that what is the emotional state and that one realizes, because of the Aspiration, everything that exists and in which there is, for the time being, no help; so something quite radical has to take place, and it is the creation, then, of that ... we call it 'I' as an entity which is away from Earth, that is away from my body and starts to function independently and for a little while has to be tended to, has to be tested out, has to be treated tenderly, has to be taken care of.

One has to have patience for the growth of that 'I'. It has to be free from me, and it has to remain Benevolent in the relationships. Inspiration will create this. It will make something of that kind of a quality which, I say, it has to serve for the 'setting free' of Magnetic Center. So for that reason the 'I' has to have a quality which even would recognize Magnetic Center within me. I say this highest quality of my emotional state has to be such that it can give me guidance, that I wish in the creation of that 'I' that ultimately it will amount to something for me and useful and having a quality out of this world; and that's why I say I create 'I' and I wish this 'I' to be made in God's image.

Whatever it is that one means by that and to what extent it is completely ignorant; that is,

what one wishes then, at such a time is the wish for the impossible. And one believes still that the impossible could be made possible by some hook or crook or maybe by some miracle, but the Inspiration continues because that is the only source that will give life to a Man so that he wishes to continue to live on Earth. Otherwise, he is not interested. When he loses his Inspiration for any kind of Work, for any kind of wish to continue; that he feels that it is useless and that in that what he has been doing nothing is reached; and then he wants to give up, and even with the best intentions of his Inspiration and even with the first possibility of the creation of an 'I', he is not willing to feed the 'I' any longer ... and he cannot wait because he has run out of patience and he doesn't know how long it will take, and God will not tell him because God is not subject to the law of time.

It's only when he as a Man starts to realize that Infinity is a concept which he has to experience and that he is ... an image—the Inspiration, the creation of 'I'—is still subject to time, that then he wants to introduce into that what is 'I' a quality. He calls it 'quality' because he doesn't know how to define it. He says it has to be Infinity, it has to be of God, it has to be infinite, it has to be eternal. It has to be a 'moment,' he says, because I want to do away with the thoughts in any way whatsoever. I don't want any particular thought processes. I don't want the ordinary junk of my rationalization processes. I don't want my mind there. All I wish is my heart. Because my heart can tell me at times, by intuition what is really the truth. I don't want my mind to have to explain it all the time. I don't want my mind even to come in and tell me this-and-that and formulate and titillate about such problems.

That what takes place in the vocabulary of all the words that one has accumulated and it is brought forward every once in a while out of one's memory, is so often and so terribly animostic that I don't know what to do with it. And still, it comes every once in a while. The mind is so quick and it is there already with a ready answer, and honestly it is not right for my intuition. Intuition is like a butterfly: It has to be kept free ... and don't ever touch it, if you touch the wings it is spoiled and it will never fly in the same way.

This is the risk we run in this kind of Work: That we do certain things prematurely, or that we run out of patience too soon; that we don't know as yet how long it will take before an 'I' can start to function, and that at times we already try—and I say prematurely—to see if the 'I' actually could function. And, it is like taking a little seedling out of the ground and watching its roots: It doesn't work. One has to learn such patience and it is such a road of suffering, and for

that I would almost say ‘God’ ... but I mean Gurdjieff has used a certain formulation for that. That is, he said it becomes for a Man, when he wishes to continue to Work, a road of suffering; but it has to be augmented by that what could become his Consciousness, and that therefore what he wants to do in the form of Work on himself becomes, now, real Labor, and that what is the suffering: He must realize that many times it has to be created intentionally in order to give a proper form; so that it is not just automatic and not just natural, but in the creation of that it could become in accordance with the laws of Great Nature. And, for that Gurdjieff said it is necessary for a Man to contemplate that and to sit every once in a while with everything that belongs to his Aspiration and Inspiration; that then at times he has to come to himself and then he enters into Silence, he enters into a realm in which the other people cannot say very much anymore, and in which it really is not right for other people to enter.

In a Group there are sometimes cases like that—where a person has to be quiet even in a Group—and that there should not be any reason why he should be poked into talking. Leave them... But don’t let them talk simply because they want to talk. Either they talk sense based on a real Inspirational quality, or they don’t talk. When they sit in Silence and when sometimes many days ... sometimes longer, it depends on a person; it depends on how much he has suffered; it depends on how much he wants to consider; it depends on what he expects and what he hopes for; it depends on his love for the possibility of growth; it depends entirely on how strong the voice of God was within his Conscience and whatever he derived from that that gave him the Inspirational quality into overcoming certain difficulties; and not to ... not to hope in vain but to keep on *per aspera ad astra*: That one finally will reach the stars even it is difficult to reach for that. In that kind of a state a Man goes through a period in which he comes really to himself; in which his emotional state helps him to create, at the point almost at the end of his Keshdjanian body, a state in which all the different energies that have been accumulated in his emotion cannot find an expression as yet. Because there is not enough for his Aspiration—that is finished, it has gone over into an Inspiration—and the Inspiration tries to create ‘I’, one does not always know *how* to create.

Because, it is so difficult to go through Conscious Labor. At such times there is again a certain ‘indication,’ I call it, by the Lord. Because, there is probably no other word for it. It is as if at such a time there is a second way by which certain things are made known to Man. The first time was when he was given the idea of recurrence in his life changing to reincarnation, but that

that immediately was linked up with the rebirth of his life on Earth and that the reincarnation became for him a renaissance. But that what takes place at the point of Silence is the culmination of everything that is then accumulated and leading to the possibility for Man to be One with God. This realization gives a Man an entirely different viewpoint of himself and of the reason why he should Work. It is at that point that a Man starts to realize as if the Lights of Karatas remain; and then when he starts to realize what is meant he sees in it the possibility of a Cosmic Consciousness, and it's the realization for the wish for Cosmic Consciousness in which, then, the relation of an emotional kind with God—in some way other asking for help and hoping to be in contact with Him—that one gradually starts to realize that if I ask, I have to give.

If I assume that God smiles on me, I have to smile—or at least I have to have an attitude of a willingness. If I see that God in his wisdom you might say 'sacrifices' certain things for my sake, then it behooves me to understand that something also of me has to be sacrificed. I have to learn how to give; because that what is the Inspiration is still within me, it is still from my 'I'—my *own* 'I'—and it is still that there is God to bless me, but when I sit in Silence and I contemplate and I see not only my own suffering but I see the aim for that suffering in order to alleviate and to help. And, actually to be *able* to help. Because all the other help that I would try to do beforehand is quite premature. It was just a little bit of "Why don't you do this and take a little bit more of a rest, and here is some nice carbonic soda that will help you with your stomach."

All these things are so infantile. What is real help is the knowledge of what is a Man. It is the ability to give that what is of use. It is that—whatever way, entirely with what one wishes oneself—and that then in such expression one gives for the sake of giving, *not* for the sake of being recognized and *not*, even, for the sake of recognizing that that is one's aim in one's life. One gives for Mankind, because Mankind is suffering. One gives to God because He needs someone to help, you might say, in the government of the universe as if one in Cosmic Consciousness could actually become that kind of an entity—not even a person. And this contemplation in the hours of Silence that one spends and then comes to one's real Self, culminates in a wish to help. And what will one do to help—with what, and *what*—it is of course a help for one's Soul. Because the Soul is the only means by which a Man from Earth can unite with that what is God Above, and when the Soul belongs to the end of the possibility of self-Consciousness, the Soul also is a means through which a Man enters the Cosmic area.

So our energy accumulating during this period of contemplation and rest and in which there is a contemplation constantly of how to help God; *not* to have to go ... how to get away from one's own suffering and *not* telling God what to do: That is the reality of Thine Will, that then this emotional energy flows over into the formation of help ... help to be able to overbridge the difficulties inherent in Conscious Labor and Intentional Suffering, and that gives at that time a tremendous quantity of emotional energy which enables a Man to become permanent to himself.

This is the problem and that is the aim, and that is the reason why one has meetings. This should *be* in a Man. He should feel that each person, in their way a little—or a little more, or perhaps a little less—is honest. You should have in your meetings honesty. You should have simplicity to just say what you can, but you must say it. And don't always sit. Really come to these meetings—I said it I think last time I was here—with the intention of wanting to give. And your emotional quality in which you are when you come and with which you meet each other and with which you then find yourself affectionate ... *not* loving—I don't want to use that word too much—but it becomes of that kind of a quality when it is actually the sharing and you want to find out what is living in such a person, that you then can recognize it because *you* have that same kind of life.

But it is your inner life which can match ... it can meet this. If in your inner life you are above the Earth at a certain level away at times, sometimes even free, *that* is where you meet such people because they are also, at certain times, free. The freedom for himself and the lines where they are, is parallel to the line of Earth. It is Above. Because the verticalness comes and is supported from three points of a Man; in which his physical body gradually becoming loose from itself, is able to use the energy which is condensed in the 'Si-Do' of that Octave, to be extended away from Earth and to grow up; it is the energy which is accumulated in the bridge of 'Fa' of Kesdjan which then points *also* straight up with a vertical line and goes through the different states of Aspiration, Inspiration and Silence; and it is also that what takes place in a Man when he wishes to make a Soul, that for his Soul the line has to go away from the original 'Do,' which still looks at Earth and still has functions to fulfill on Earth, but where a certain section fortunately can be separated out and start to function independently and still is related. Because that what is the application of this kind of Work is constantly in daily life in the way Man is and the consideration of how he is in what ... and finally *that* he is, and the acceptance *that* he is will give him a moment of Infinity.

It is in these kind of things that ... where the parallel line is formed away from Earth; perhaps parallel, perhaps not entirely but supported at three definite points which represent, for a Man, the three different centers or the three gates through which a Man can enter into the Conscious area. It is at that kind of a height, when it is supported by such vertical lines that a Man finds protection. It is as if that line extends ... when the living takes place at that level of Being, extends like a tent and that that what is supporting a Man are the three posts which then form a triangle, and that what connects the three top parts is something like a roof where a Man can take shelter and where he then can sit and contemplate, wishing then for the unity of God.

[Pause, people shuffle] Huh? It's always a good thing to have a little letup, isn't it. Because I'm like a droning machine, and many times I get that impression of myself. I keep on grinding and grinding and I keep on talking about things of course that interest me, and I hope that they have a certain value for you. Otherwise I shouldn't do it ... and that perhaps many times that what I say I'm glad to say to have it out with so that I can leave it and I don't have to repeat all the time the same kind of a thing, and that perhaps it might make it a little easier for me by being able to refer to a tape.

Don't think for a moment it will be easier. Our life will remain much, much more difficult in the future, and there has to be much more fighting because there's much more assurance. And this is what you should give each other in a Group: Assurance; the recognition of each other in a Group, the acknowledgement that each person as a member of a Group also exists and that there is nothing on ... as a hair on their heads that is not willing to acknowledge that Work has to be done, and that it is a matter of explaining here and there and what is really the requirement. So that one becomes clear in a Group *this* is my aim and this ... *these* are the words I use and *this* is the way I will go about it. And this is the way it has led to certain results judging by the experience when it is described by some others, and then I say "If it is possible for them why isn't it possible for me," and with that you enter a Group and you go home with it.

Because that will create a certain feeling of gratitude. Something is stirred—and *can* be stirred—in you when you are open enough and sometimes the God-damned protective coat of yours is actually destroyed. If something actually can hit you someday in such a way that it pierces through that coat and that actually something is hit within you that really is the reality of yourself, and then at such a time you say, "By God it is right. This is my life, I must do something about it." Because many times when it is not touched, when it's just a little

superficial and perhaps a little bit deeper than the surface, I assure you it's not enough yet. No chicken will ever be born unless it is pierced by something; and that comes maybe from the mother as a result of such intensity of wish that that pierces the shell, so that then the little chicken can actually peck and do its own ... and come out into the beautiful sunshine and the blue sky.

What do you think your Magnetic Center is. What do you think this life means for you. Where do you think you have to place it. What is it that you're doing with it. Do you know how sacred it is for you and how you will get into the fact that if, somehow or other you would die and then in the last moment you want to grasp for the last possibility of holding onto something. Because you have nothing else to hold on with, and there goes your life and will it still be your own even if it is a little bit of a spirit that might circle around the Earth for some time.

What you have to do is to recognize that what is *now* and not later; and to see where is the beginning of your Soul, and why there even should be a Soul; and why you should even look at life as something that is serious, and why should you constantly be affected by the ordinary affairs of ordinary life on the Earth and all the things that go with it. Why should you ... why aren't you entitled to the birthright of your own inner life. Why can't you understand it. Why is it difficult to tell. Why does it have to be repeated all the time *ad infinitum*, really until Infinity. Why is it so difficult, that we are so dumb. Who created us on Earth like this; in such stupidity that we don't even see, that we can't even fathom, that we don't even become aware—than only at certain times—of the sanctity of one's life. And then not knowing what to do with it, it passes us by like a ship in the night. Just a little light once in a while; and then afterwards you pray to God "Let it come back," and it *never* will come back; and you know it and then you say, "Let it come" and you start to describe how it ought to be and it won't come either, and finally you get desperate and you say "God, let it be whatever it is, but give me an open eye," and then it will come.

I say it once in a while—that your life is at stake, that it all depends on how you consider your life. And that same God has nothing to do with your maturity or your youth. When you are young you know perhaps a little easier that your life exists, to what extent do you take the responsibility for that life in the form in which it happens to be. And when one gets a little older, a little more mature, a little bit more thoughtful, a little bit more as if one is already a little bit looser; because there is a repetition of the same kind of experiences and one knows one doesn't

have to repeat it time and time again; one becomes in life almost automatically a little Objective, but the difficulty of old age is also that it crystallizes out and then it is much more difficult to become Objective to that what is crystallized.

And so, don't think that old age is a desirable time. It's a terribly difficult time, because one sees things and at times one realizes it is too late. The time to Be is when one is young and acquiring maturity in as short a possible time as you can, and suffer as intensely as you possibly will allow for yourself. And never mind if for a little while you give up a little bit of all the different things, temporarily still there is a certain joy or perhaps even what you call a 'fling' at life. And, you should have it... But try to settle first if you think of what is needed. Because if you have a fling at life a little prematurely it may take you up, and then perhaps you perish without your knowledge.

First make sure that if one is really interested in Work, that there is a real interest. And that can sometimes come overnight and it can come when that what starts to be touched in you can be touched at a certain time; and that you become even emotionally upset because it's unfamiliar and there is something that is taking place and it is an adventure in a strange land and you don't know how to behave ... you don't know how to take it. And there it is—a very strange experience—it is something that happens to exist and then that something exists and one knows it, and one doesn't know how to take it. And it is there, it affects you ... and it is separated and you don't know it's your own ... and you know it is a creation of yours for which you have wished, and when it is there you're afraid. Because, did you actually wish it—for that—and that what is given to you then as further information about yourself, you gradually accumulate a few data and you put them together also, and you don't want all of them; not the way they were; not the way you now must admit that *that* is what you are in reality.

And this is, of course, that kind of a difficulty, but you still have your life. You still have the ability—also when young—to become a little bit more flexible ... and not to close up so soon and to undo all the things that have to do with just you, and to let enter some light of God into your heart; and not to be satisfied by just having it and enjoying it and Aspiring to it, but to just see where Inspiration might lead in relation to other people and how the love of yourself—of that what is your life and your Magnetic Center—could be matched by the love towards others.

When *they* need it. Not when you feel like it. This is the greatest difficulty; because many times I get disturbed; because I say "sure, I love people," if I only could realize what is the

motivation that I care for them; the motivation is ... may very well be that I care for myself to be the way I am so that I then can love them, and it may have nothing to do with going every once in a while against the grain when it really would be necessary that *then* such showing of love would have value. That would be to my credit. The other kind of love is only a little expression of one's own personality, and it has nothing to do with Consciousness. The attempts one makes when one actually wants to have Conscious Labor is exactly *that* kind of love, and then it has to be done intentional.

What will we do now. How will you meet; and again, what will you talk about, what will you bring? How will you think about each other. What will you do in relation to each other. What can you be for each other. How often can you think about each other, not seeing them. How often do you have contact. Good—Movements, we continue here and there now, it is right. Work—physical work—all right. I talked about these things in San Francisco, listen to that tape if you like. I talked in Seattle about the necessity of simplicity of life and to Work in ordinary life; to settle the affairs for oneself as well as one can in ordinary life, because otherwise you really won't do very much as far as so-called 'Consciousness' is concerned. Your ordinary life requires your attention. Don't go off into theories. Settle it first—what are the practical problems. They concern you. Settle them and then maybe you have a little time, and when you have that time then you probably would have a wish. And if you really then have a wish, it will *not* interfere with your ordinary life. That is on Earth the requirement for each Man: To settle his affairs so that Mother Nature cannot hold him anymore. Mother Nature in Herself will even have to acknowledge that you have done what you should have done.

So besides those two things, also the difficulties that are now presented by industrial development, the difficulties by drugs and all that kind of nonsense—I spoke about that in Seattle also, and listen to those tapes. There are some tapes over the trip perhaps that could be useful to you and we'll send them so that you have them and can read—I say now 'read'—listen to them. The blind man in Boston always calls it 'reading' a tape for him, and it is really that: You read it as if that what is being spoken enters into you and starts to function in a certain way in which your possible understanding will be different, and I hope that you can Work, I hope that the clarity of Work will remain.

I hope that you will not forget, and that you will be satisfied with simplicity ... that it will be almost monotonous to talk about the attempts that you make. And that you can vary it by the

application of the multiplicity of your ordinary life on Earth as it is now in your ordinary life: That will probably give a little bit of a color to it and maybe at times a certain depth, but that with which you Work is important, and then how you want to have the proper attitude and what you expect from Work for yourself is important because it is based on the realization of what you are, and the motivation must be because you want to get something quite definitely.

Get something!, *that* is why you Work. And you gain much more when you work together. Some people will get for you, you get for others: Because of each other's presence and the creation of an atmosphere among you as Working-on-yourself people, *not* as just little bit of sand that you can pick up with your hand and it flows through your fingers. It has to have a substance. A meeting has to have a solidity. It has to have a basis. It has to have something that you can even touch. It has to be—in ordinary life, even—three-dimensional. It has to be a cube or a rectangle or something, but not surface; not even a little triangle, not even a little bit of a parallelogram.

Go and Work, and bring up each time with sincerity ... so that because of sincerity people will listen to you. When something cries out to that what he needs, it would be terribly stupid if there was anyone who wouldn't want to pay attention, and if they remain flippant in the presence of a sincere wish, such people don't belong to a Group.

I wish you all well. I don't know when I'll be back. Maybe later in the Fall. It depends on the time, it depends on the opportunity ... but in any event you keep on Working, resting for a little while on the momentum and then introducing more and more as the time will go on. And as Tom and Julie will not come back immediately, you make *more* attempts because the difficulties are greater than before, but hold together and try to understand each other above all.

So, goodnight.

End of tape